A Brief

HISTORY

OF THE

Rise, Growth, Reign, Supports, and sodain fatal Foyl of POPERY, during the three Years and an half of *JAMES* the SECOND, King of *England*, *Scotland*, *France* and *Ireland*.

Together with a Description of the

Six Popish Pillars,

THE

Anabaptists, *Presbyterians*, *Quakers*, } *Independants*, *Roman-Catholicks*, & *Popish Church-men*.

The perpetual Addressers of the King.

The Second Edition.

Prov. XXIV. ver. 21.

My Son, Fear thou the Lord and the King: And meddle not with them that are given to Change.

LONDON,
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AN HISTORY OF THE Rise, Growth, Reign, Supports, and sodain fatal Foyl of POPERY, &c.

RAiling *Accusation* was such a thing as *Michael* the Arch-Angel *durst not use against the Devil*, (Jud. 9.) But when *Men speak Evil*, in such cases by surmise only, *of things which they know not, and that of Dignities*, (ver. 10. 8.) Then *woe unto Them*, (saith the Apostle) *for that they are in the way of* Cain, *and are greedily running after the error of* Balaam *for reward*, and are threatned that *They shall perish in the gainsaying of Korah*, (ver. 11.) These *are spots in our feasts*. Now in all National and Publick Affairs, it is the Duty of all good Christians to perform all Offices and acts of duty with utmost Charity, as They tender the wellfare of the common good of Their Country wherein They inhabit: But of all such National Affairs, none call louder for acts of pure Charity, than the Election of grave and wise Magistrates and Councellors, who are to sit at the Helm, in order to manage the great Councils of a whole Kingdom. Wherefore to hear of Schisms and Factions in such cases, savors

exceedingly of the spirit and temper of *Cain*, who *slew his Brother*, and why? *But because his own works were evil, and his Brothers good*, (Joh. 3. 12.) Was it any wrong to the *City of London*, that it had yet More men of Reputation, to stand as *Candidates* to be Elected Members of *Parliament*, to serve for that most famous and Metropolitan City of the Kingdom, and that over and above, and besides what had served immediately before? Surely no, but rather it is for the glory of that Noble City, that it hath such variety of Choice. But was it so, that the Reputation and fame, of the wisdom and vertue of the *New Members*, did make the loudest noise above the *Old Ones*; yet why should this breed so much the *more envy*? What needed *Malitious Lies* to be strown into the Vulgar Ears, in order to suppress the noise of Vertue and Honour? Or what needed the Clamours of *Anabaptists*, *Presbyterians*, *Quakers*, and *Congregational-Men*, that cry'd down the choice by such Men as They sai l, [*would bring in King* James *again to Reign over us*?] That *Popery* is one of the *greatest Annoyances* that can befall this Kingdom, and the *bitterest Pill* that can be prescribed for the Subjects, here, to take, is a Doctrine past Dispute. And to be an Instrument to introduce such *Members of Parliament*, as shall purposely endeavour to set up such a Prince as certainly will Establish *Popery* in all that ever He can do, savors neither of *Charity* towards this *Church* or *Kingdom of England*, nor of *Piety towards God*. What King *James* hath done, is too well known. And we cannot say, but the Sin of the People, hath justly deserved all that hath befallen us; and not only so, but also the whole of all those fears upon us, that they should have come to pass even as we feared. And what the wrath of God, because of our Sins, hath yet behind, to throw upon us, God knows! And we may justly dread! However, it becomes not us to speak evil of Kings, especially so nearly Related unto such, by whose means we have received good things. Leaving therefore that wickedness to be acted only by the wicked and devilish Railers; let us only for the good of this Church and Kingdom, make a strict inquiry out of

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the *Publick* and *Weekly Gazettes*, *who* and *what* They were, who were the greatest promoters of all these Evil things, for the sake of which we cry out so much against King *James*.

On *February* the *6th.* 1684. King *Charles* the II. Died. And on the same day was Proclaimed *James* the II. as His only Brother, and Heir. And afterwards King *James* the *Second* having confirmed all Officers in Place as were before, came into the Privy-Council Chamber, and spake, saying to this effect as follows; [*That He would follow His Brother's Example in Clemency and Tenderness to His People. That He would endeavour to preserve the Government both in Church and State, as then it was by Law Established. That He would always take care to Defend and Support the* Church *of* England. *That He would never invade any Man's Property. That He would go as far as any Man in preserving the Defence of this Nation in all its just Rights and Liberties.*]

This Speech by the King's Command was made Publick. How He hath kept His Royal Word, God knows, it becometh not me to say.

On *February the* 11*th.* came in the first Address from *Portsmouth* Garrison, and the Society of *Lincolns Inn*, Congratulating His Majesties Accession to the Throne, and promising Obedience. And henceforwards came in more *February* the *4th.* from *Ipswich*: The *East India* Company, Merchants of the *Levant*: The Bishop and Clergy of *London*: The *Inner-Temple*, *Middle-Temple London*, *Grays-Inn*, *Portsmouth* Corporation, *Wells* in *Somersetshire*, *Westminster*, &c. And on the same day was King *Charles* the *Second* Buried Privately at *Westminster* in the Evening.

Henceforward followed Addresses from all Counties and most of the Great Towns all over *England*, *Scotland* and *Ireland*, and from most Parts of His Majesties Dominions. And Ambassadors from all the Neighbouring Kingdoms and States did Congratulate.

On *April* the *23d.* 1685. King *James* the *Second*, with *Mary* His Queen, were both Crowned at *Westminster* with great Pomp and State; at what time His Majesty took

His

His Oath to do all things according to what he had afore promised, on the day he came first to be King.

Now, presently after His Majesty came to the Crown, He began to shew Himself a *Papist*, and openly went to *Mass* at His Palace at St. *James's*. Notwithstanding which, infinite numbers of Addresses of Congratulation were continually coming in unto His Coronation, and after.

On the 23*d.* of *April* also met the *Parliament* called in *Scotland.* Which being Met, did greatly Congratulate His Majesties Accession to the Throne, with promises of much Obedience. And this *Parliament* made an Act to confirm and secure the Protestant Religion as it was then Established, by *Arch-bishops* and *Bishops*; and did promise in a Letter to the King, to do their best to Extirpate *Fanataciſm*, as in those days They counted and called the *Presbyterian* Government.

On *May* the 23*d.* the *English Parliament* Met at *Westminster.* At what time His Majesty renewed His Promises made at His first coming to the Crown, *viz. To maintain the* Church *of* England *and the Property of the Subject.* And withal gave notice of *Argyle* Landed in *Scotland.* And immediately the Lords first, and then the Commons, were thankful for the King's Speech, and promised to assist him against *Argyle*; who coming in well furnished with Armour, Ships and Men, as his case stood, yet met with small Encouragement, managed his business very meanly, fought Cowardly, and in a Month's time was utterly ruined and broken, Himself taken, his Son *Charles* (as was thought) Dead, and all his Company broken. He was executed on the First of *July*, 1685.

On *June* the 13*th.* the Duke of *Monmouth*, with two or three small Vessels, loaded with a good quantity of Arms, and a few Men, Landed at *Lyme* in *Dorset-shire*. But against him also the *Parliament* unanimously joyned with the King, and giving Him Money to raise an Army, Declared the Duke of *Monmouth* Traytor by *Act of Parliament.* But the Duke encreasing his Army mightily at *Taunton* in *Somerset-shire*; managed his Affairs with a notable Conduct and Courage:

Courage: But finally at *Wells* his Army beginning to Plunder, and to break out into Debauchery, he soon after Perished in a Pitch't Battel, some Three miles from *Bridgewater*; where being worsted for want of good Horse-men. His Foot fought well, until overpowered by the King's Cannons, and His Horse and Foot all together upon them, the Field was lost; and soon after the Duke was Taken, *July* the 8*th*. being hid in a Ditch; and being brought to *London*, he was Beheaded on *Tower-Hill*: the 15*th*. of *July*, 1685. But the L—d *G—y* being also Taken, Confessed the Confederates, and was Saved.

On *July* the 12*th*. was a day of Thanksgiving for the Success of these Victories. *Richard Goodenough* was also Taken, who after confessed the Accomplices, and saved his Life. But *Ferguson* Escaped. Major *Wildman*, Mr. *Speke*, Mr. *Trenchard*, and others. The Lord *Delamere*, Earl of *Stamford*, and Lord *Brandon*, were made Prisoners.

From these stirs of Civil Wars, it came to pass that a standing Army was ever after kept up by the King, and the *Parliament* Adjourned and Prorogued from time to time, it was paid out of the King's own Revenues. And hence *Popery* encreased with much advance, the Queen and one Father *Petre*, much spurring on.

On *November* the 9*th*. the *Parliament* met at *Westminster*, according to Adjournment; at what time the King excusing His Standing-Army kept up, and several Officers allowed against Law, who had not taken the *Test*. The *Parliament* not pleased herewith, were soon Prorogued.

On *March* the 11*th*. came forth His Majesties Proclamation of *General Pardon*, not without many Exceptions.

1686. In the Army Popish Officers by degrees filled all vacant Places: As also *French* and *Irish* Popish Souldiers mingled in most Troops and Companies. *Papists* also were admitted into Privy-Council; were made Judges, Sheriffs and Justices, without taking the *Test*. And in *February*, 1686. the Earl of *Tyrconnel* a great *Papist*, Succeeded the Earl of *Clarendon*, Lieutenant of *Ireland*. And the Earl of *Rochester*

refusing

refusing to become a *Papist*, was put out of Place of High Treasurer.

On *February* the 24*th*. was Published His Majesties Proclamation for Liberty of Conscience to *Papists*, and all others as could be trusted in the Kingdom of *Scotland*. For which the Lords of the Privy-Council of that Kingdom, returned their Thanks. Thus His Majesty by uniting the *Popish* and *Presbyterian* Interest in *Scotland*, began to lessen the Authority of the then present established Church by Protestant Bishops.

By this time the Deputy of *Ireland* being become a *Papist*, and much of the Council; the Army there; the Sheriffs, Judges and Justices also being mostly *Popish*, or Popishly affected, Persons in Popish Rebells Estates began to be thrust out apace, even by Law too, by means of those Judges and Sheriffs; and Popish Robbers also multiplied, insomuch as little safety for Protestants began to appear in that Kingdom. To quiet which last Oppression, came forth the Proclamation from the Deputy, *February* the 21*st*.

On *March* the 18*th*. His Majesty declared His intention to grant *Liberty of Conscience* unto all Persons of what Perswasion soever: And the better to Father His design, He Prorogued the *Parliament* to *November* 87. And on *April* the 4*th*. 1687, His Majesties Declaration to all His loving Subjects for *Liberty of Conscience* came forth.

Hence followed a crowd of Congratulatory Addresses, from all sorts of Dissenters. The first who began this Holy Dance after His Majesties Pipe, was a great number of *Anabaptists* in and about *London*; and being delivered by several of the Chief of them, *April* the 14*th*. was called,

The Humble Address of divers of Your Majesties Subjects in and about the City of London, *commonly called* Anabaptists; *and saith,*

WE Your Majesties most Humble and Loyal Subjects, who have been of a Long time great Sufferers, by the severe Execution of Pœnal Laws *about matters of Religion, (unto which for Conscience sake we could not conform) cannot sufficiently pay those acknowledgments we owe to Your Majesty for your late Most Gracious* Declaration, *whereby we are not only delivered from*

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our past Distresses, and our Families from Ruine, but are also allowed the free exercise of our Religion; which is dearer to us than any Worldly Enjoyment.

Great Sir, 'tis the sense of this invaluable Favour, and benefit derived to Us from Your Royal Clemency, that compels us once more to Prostrate our selves at Your Majesti's Feet, with the tender of our most humble Thanks for that Peace and Liberty which both we and all other Dissenters do now enjoy; and rest confident of, under Your most Gracious Protection.

And being our selves most firmly resolved (as in Conscience bound) to endeavour to the utmost to give that proof of our Duty and Fidelity to Your Majesty, that you may never have occasion to repent of Your Princely favour towards us. We cannot but rest confident, That such demonstrations as these of Your Majesties tender care of the Prosperity and quiet of Your Peaceable Subjects of all sorts, (though differing in some Sentiments of Religion) will so absolutely command the Hearts of them all, that the only Emulation among them will be, who may approve themselves best worthy of your Majesties favour, and contribute most towards the glory and happiness of your Reign.

And that God Almighty by pouring out His signal Blessings upon Your Majesty, Your Royal Posterity, Government, and People, will be pleased to convince the whole World of the Wisdom and truth of Your Majesties Sentiments, &c.]

Such were the whileom thoughts of the *Anabaptists*, of King *James*, notwithstanding all His endeavours of advancing Popery, who appeared in this Address,

A sort of People avowing themselves so exceedingly obliged to King *James* for favours done them, that their utmost proof of Duty and Fidelity to His Majesty, can never enough satisfie; until *They give Him occasion never to repent of those princely favours to them.* Which if so, then either by this Address they think themselves bound in Conscience to *adventure their Lives to Restore Him again to His Throne*; (for otherwise he must needs repent of His Princely favours to them, in vain bestowed:) Or else they have hereby declared themselves, a *company of meer empty flattering* Sycophants, *promising that which they*

never

never intended. And now was it true as is said in the Address, then are they themselves *the Men bound to bring in King James,* against all sense of the Opinion of His most Excellent Majesty King *William,* in His Declaration expressed, and of the late *Parliament,* in declaring the Government of the Kingdom by King *James* to be Forfeited, by reason of Mis-government. Or if otherwise, (they say what they never intended.) Then is no Credit to be given to any thing they say; their Tongues are no Slander; the *Anabaptists* in and about *London,* are a Proffigate People, of the Sperm of *John* of *Leydon* and *Knipperdoling*; a company of branded Hypocrites, never to be believed or trusted.

They pretend to *have an absolute Confidence* in King *James,* as to His tender care of the Peace and quiet of His Subjects; they pretend *to strive against all Dissenters with Emulation, to do more for Him than all of them.* They pretend *to be bound to Wish, Pray, and Fight, and to do all that may be done,* that *His Majesty* and the *Prince of* Wales *His Son,* and *His Government may be Blessed.* And so by consequence they must hold, that all opposers ought to be Accursed. And yet these Men cry'd out against the late choosers of *New Members,* [*That they would bring in King* James *again.*]

On *May* the 10*th.* was presented to the King, [*The most Humble Address of the* Anabaptists *in Leicester-shire.*] Wherein these also acknowledge as the former, *Their Thankfulness for the King's Declaration*; and promising *most faithfully and ambitiously to Serve Him with their Obedience and Loyalty in all ways to the best of His Advantage*; Praying *for Him and His Posterity.* And on *May* the 14*th.* came in more of the same from *Exeter* in the same County.

On *May* the 17*th.* was Presented the Humble Address of the *Independents* and *Anabaptists* of *Gloucester-shire,* Magnifying *His Majesties Wisdom and Clemency with Hyperbolical Language,* stiling Him the *Rightful Father of His Dominions*; Praying Him there may be a *Total Abolishment of the Penal Statutes concerning Religion,* and promising Him

Exemplary

Exemplary Loyalty; and concluding with [*Long Live and Reign King* James *the Just.*]

On *May* the 21*st.* was Presented [*The Humble Address of the* Anabaptists *of Stafford, Derby and Nottingham-shires*] promising *Their utmost Loyalty to Him*; even unto the *making of Him Great throughout all the World.* And at the same time came forth another Address of the *Anabaptists* of *Che-shire, Shrop-shire* and *Stafford-shire*, stiling His Majesty, *A Prince by Heaven designed for the highest Pattern of Royal Goodness and true Policy*; and promising to *serve Him with such ready Obedience and stedfast Loyalty, to the utmost of their Capacity, in their Station, as it shall not be possible for any other Subjects to exceed.*

On *May* the 28*th.* was presented to His Majesty the Humble Address of the *Anabaptists* of the City of *Bristol*; acknowledging, promising, and wishing much after the manner as those before.

On *June* the 18*th.* was Presented the Humble Address of the *Anabaptists* of *Kent*, acknowledging, promising and wishing like their preceeding Brethren; acknowledging the King, though a (*Zealous Papist*) yet the *most tender and affectionate Prince that ever sway'd the Scepter of His Empire*; out-doing *all expectation and desert of His Subjects*; promising *Submission to Him under God*, and *that unfeignedly, in all things commanded them by Him*; Praying that God may grant Him *whatsoever may be needful*, for His then-present and future Happiness.

On *June* the 29*th.* was Presented to His Majesty the Humble Address of the *Anabaptists* of *Middlesex, Hertford, Bucks, Oxon, Warwick, Northampton, Lincoln, Huntington, Bedford, Cambridge, Essex, Kent Surry, Sussex, Southampton* and *Dorset-shires*, Confirming with very Hyperbolical Compliments, all things afore promised and owned by the rest of Their preceding Brethren.

And after all these was presented, yet one more Humble Address of the *Anabaptists* of *Oxford, Abbington*, and *Wantage*, with the same Flatteries and Warranties as their Fellows. They had once afore Addressed in that of the

 Counties

Counties of *Oxon* and *Berks*; But it seems these *Anabaptists-Papists* could not rest so without a peculiar application, so proud it seems they were of their Interest in a Popish Prince.

And by all these Addresses, it appears plainly, that not only the most part, if not all the *Anabaptists*, in and about *London*, but all over *England*, have voluntarily and freely engaged themselves unto their utmost to aid and assist King *James* in taking off the *Test* and all *Penal Laws*; and by consequence to open the ancient Floud-gates of Stoppage, and to let in an Inundation of Popery, to over-run and drown not only the *Church of England*, but also the whole Kingdom, with an overflow of Popish Oppressions.

Now true it is, that *Liberty of Conscience* is a matter not reasonably of any Power to be denied unto any of its Subjects, and cannot be spoken against. But *Liberty of Schism* is quite another thing, and such as Holy Writ utterly Abhors. It is the Will of God [*That all Christians be of one mind*, *Eph.* 4. 1, 2, 3, 4, 5, 6. 1 *Cor.* 1. 10.] And we know what an *heinous thing* it was esteemed by St. *Paul*, [*That there were Divisions in the Church, the Members dividing and separating into Parties*, (ver. 11, 12, *&c.*)] And these things both Magistrates and Ministers ought to remedy to the best of their skill. And in Old times they were always esteemed *good Kings* who punished *Innovations* in Religion, and that with Severity. And the Apostles in the *New Testament* were as urgent to the same purpose, [to reject all *Heretiks*, (*Tit.* 3. 10. 2 *Joh.* ver. 9, 10, 11. and 3 *Joh.* ver. 9, 10.)] Such *Paul* accurseth, (*Gal.* 1. 8.) And wisheth such Perverters who *trouble the Church*, that they might *be cut off*, (*Gal.* 5. 12.)

Consider we therefore, that the *Anabaptists*, being a pernicious sort of People, dangerous both to Church and State, wherever they have crept into Power: As was manifest at *Amsterdam* and after at *Munster* in *Germany*, and since in *England*, in times of the late Rebellion: And are a Sect that do hold Doctrines destructive to the Peace of Church and State, denying the Power of the *Civil Magistrate* in many things;

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and do maintain *a Church against a Church*, and *Altar against Altar* in the same Church; and set up *Lay Preachers*, and maintain *Re-baptizing*. All which Doctrines, being by the General Councils in purest Primitive times *Forbidden*, and *Accursed* and declared to be *Schismatical* and *Heretical*, cannot be called matters of Conscience, no more than *Theft* and *Fornication* can be so called. Against *Re baptizing*, see *Can. of Apost.* and *Can. Prim. Carthag.* confirmed by the [*Can. Secund. Concil. Oecumen. Constant.*] against *Lay-Preachers*, and *setting up Altar against Altar*, see *Can.* 16, and 17. *Concil. Milev.* and all the *first six General Councils*. Now whatsoever is Condemned by any of the Six, or at least Four first General Councils, cannot be maintained as matter of Conscience, it being plain matter of Schism. And all *Schism* is by the Magistrate to be punished equally with Murther and Adultery, and therefore not to be Tolerated. And yet we see how friendly these Hæreticks and Schismaticks, the *Anabaptists and Papists* do Hug each other; no Hand and Glove did ever better fit one the other.

It was six Weeks after the *Anabaptists* e'er any other Sect advanced, the poor Men of the *West* only excepted, (who being Pardoned their Lives, had just cause to be thankful.) But Thousands of their Fellows had not that opportunity. And yet on *April* the 30*th*. the *Presbyterians*, *Quakers*, and *Independents*, came in altogether of a Cluster: Whereof the *Presbyterians* marched in the Front, whose Humble Address was presented to His Majesty, by the name of *Several Ministers of the Gospel in and about the City of* London, *commonly called* Presbyterians; Who [*Acknowledging with great joy, His Majesties Royal bounty and Christian judgment, and Fatherly inclination to Them, and Their Just security under His Protection: And promising with a constant Emulation, that They will strive to be most forward and faithful, in Their Allegiance to His Person and Crown*] do wish and pray *He may enjoy a long Reign over Them*.

The *Anabaptists* were forward in their Promises, but these appear as it were their *Rivals*, striving to outdo them. At the same time also was Presented the [*Humble Address*

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of Their Brethren and Kinsfolks of Westminster.] Who the Place and stile considered, do evidence these *Anonymous* Addressers to have been Mr. *Alsop* and his Flock, who presenting the Address, spake as follows, [*Oh, that we had but Windows in our Hearts, that Your Majesty might see our Loyalty!*] Bespeaking themselves much to the same purpose with the *London Presbyters*, but in a more gilded Stile and Hyperbolick Language, do promise high both by *Prayers* and *Endeavours*, to contrive *a most blessed Union* between the King and His *Papists* on the one hand, and *Themselves* on the other; Which things seriously weighed; read but their *Promises and Subscriptions*, and then who will be judge, let him speak but plain truth, and so tell who are in earnest those Men (whatever they give out) who are for the bringing in again of King *James* the *Second*, and a *Popish* Government! Or if not, then say at least what pitiful Flatterers have been those *London Presbyterians*, *Ministers of the Gospel*, and *Loyal Subjects of Westminster*, but Men of a *Punick Faith*, no more to be believed than the Impostor *Mahomet*, who by his Golden Promises drew in a third part of the World to be his *Proselytes*, in expectation of his coming at a *Thousand years end*, to give them the Rule all over the World! But his day being long since come and gone, the good Man forgetting his Word, fell fast asleep, and his Faith became transmigrated into a very Lie. And such was the Faith of these doubty *Presbyterians* unto King *James*, when he stood most in need of them.

On *May* the 14*th*. was presented *The Humble Thanks of several Subjects of* Exon *and the County of* Devon, *Nonconformists*: Acknowledging His Majesty, *Their free, Gracious and wonderful Deliverer*: Declaring that *They had no hand in the Rebellion of* 85. And *that they do heartily hate that, and all Rebellion upon any pretence whatsoever. That they are thankful for the Liberty given by the Declaration of Indulgence the* 4th. *of* April, 1687. And *do promise all due Obedience*; *and pray for God's greatest Blessings on His Majesty.*

Now all other Addressers were wont to say in their Addresses what Persuasion they were of: Only the *Presbyterians*

ans as if ashamed to appear plainly courting *Popery*, in many of their first Addresses concealed their name of *Presbyterian*. But by the name *Noncon*, almost proper to that Sect alone, and by the *Stile*, we humbly conceive what these Addressers were; the Brethren of Mr. *Knox* and *Buchanan*, and lineally Descended from that Generation of the *Assembly of* 48, who held King *Charles* the First, while the *Independents* and *Anabaptists* cut off His Head: And yet loe how demurely they can *wipe their Mouths* like the *Whore in the Proverbs*, (Ch. 30. 20.) saying, *they have done no hurt*, and how much they *abhor Rebellion upon any pretence whatsoever*; while at the same time it is the known Principle of those of that Persuasion, *That their Kings may be Excommunicated, called to account*, and Condemned and Executed. See *Buch. de jure Regni*, &c.

On *May* the 21*st*. was presented [*The Humble Address of the Nonconforming Loyal Subjects of* New-Castle *upon* Tyne. Acknowledging wonderful Thanks for His Majesties *Indulgence*; stiling him *a Peaceably disposed Prince*, and promising *cheerful and dutiful Obedience to Him, and to serve Him at their utmost* Hazard.

On *May* the 25*th*. was presented [*The Humble Address of the Dissenting Subjects of* Taunton *in* Somerset-shire:] Acknowledging His Majesties *Indulgence to be a greater Obligation to them to Duty and Allegiance, than all the Oaths, Tests and Subscriptions that could have been Imposed*: Promising *His Majesty shall never repent of those Favours to them*: And wishing and praying, that *all the Blessings of Heaven may for ever Crown His Sacred Majesty*. On

On *May the* 28*th*. was presented [*The Humble Address of the Presbyterians of* Bristol;] proclaiming their *Acquaintance with His Majesty, of Old, and before He came to the Crown, and how in those days, He had promised His intentions of Indulgence to them*: Declaring *that they question not in the least His resolution to preserve this their Happiness with the injoyments of their Properties, according to the assurances of His Declaration, since they knew it to proceed from a mature Judgment, and a Principle rooted in His Majesty*: And promising to *out-do all Men of their Capacity, in all such things which have a tendency towards the promoting the Peace and Prosperity of His Majesties Reign*: And

praying

praying for Him with imploring words, *that His Majesties self and Family*, (viz. *The Prince of* Wales) *may abound with the best of Blessings.*

Loe we, what a Discovery is here confessed out of this Address, of a Confœderacy between the *Papists* and *Presbyterians*, of long standing, in order to promote the King's *Declaration of Indulgence*, for *Liberty of Conscience*, or rather of the common Schisms that both those Sects are guilty of. But who will think that these *Presbyterians* of *Bristol* were the only Men of such Confœderacy, without their Brethren of *London*? And if not, then let any reasonable Man be judge who they are that are for the bringing in again of King *James*, and not only so, but are obliged by promise so to do; and have no ways to disengage themselves unto him left, but by proclaiming themselves the greatest *Impostors* in nature, the loudest *Liars* and verieſt *Vilains* living. For it is manifest to all the Kingdom, that how much soever in King *James*'s time the Properties were Invaded of the Church of *England* men, yet those of the *Presbyterians*, *Anabaptists*, *Quakers*, *Independents*, *Roman-Catholicks* and *Popish-Churchmen*, were never stirred.

On *June* the *4th*. was presented [*The Humble Address of the Presbyterians of* Norwich.] In all acknowledgments, Declarations and Promises, striving to overdo their Brethren of *Bristol*, concluding and heartily crying with one Voice, [*Let the King live for ever.*] whence say we with Admiration, Oh what a great King *James* man was this *Presbyterian*; or else he was as great an *Impostor*!

On *June* the *4th*. was presented [*The Humble Address of the Loyal Subjects of* Teverton *in* Devon-shire; (that is, the *Dissenters* or *Presbyterians* there) in all things concurring with their Brethren of *Norwich*, only in variety of new Language, somewhat different.]

On *June* the *11th*. was presented [*The Humble Address of several Benchers and Barristers of the* Middle-Temple.] Giving Thanks for the *Gracious Declaration for Toleration*, and *asserting His Majesties Royal Prerogative*, and *wishing him a long, happy and glorious Reign*. But what were these Lawyers? Not *Quakers* nor *Anabaptists* sure, *Presbyterians* they might be, and perhaps

haps some *Papists*. We have only hinted the matter of Fact. And rarely can be found any Divided Party without some Lawyers among them, especially where a Cause is Thriving.

On *June* the 14*th*. was presented [*The Humble Address of the Subjects of* Plymouth, *Nonconformists* or *Presbyterians*; wherein appears a concurrence with their Brethren in all Acknowledgments, Promises and Wishes, and words, only in different Language.

At the same time was presented [*The Humble Address of many Thousand Citizens of* Coventry.] Much to the same purpose with those of *Plymouth*.

At the same time also was presented [*The Humble Address of the Merchants and considerable Traders of* Exon.] These also (*Noncons*, or *Presbyterians*) Giving great Thanks for the *Declaration of Indulgence, did unanimously declare as the Resolution of one Man, that when ever His Majesties Occasions should require it; That the utmost drop of their Bloud, and expence of their Fortunes should be at His Majesties dispose*; and concluded *Wishing and Imploring God Almighty, that so Wise, Pious and Just a Monarch may be a long Ruler and Conservator in Peace and Happiness, of the Kingdoms and Dominions belonging to His Imperial Crown.*

At the same time also, much to the same purpose, was presented the [*Humble Address of the Protestant Dissenting Subjects of* Berwick *upon* Tweed. And of the *Loyal Dissenting* Subjects of *Marlborough* in *Wiltshire*.

On *June* the 20*th*. the Humble Address of the *Presbyterian Ministers* and *their Congregations*, in and about *Dublin* in *Ireland*, was presented to King *James*, being Transmitted to Him by the Lord Deputy the Earl of *Tyrconnel*, a fierce *Papist*, and against the Law put in place, without taking the *Test*. Notwithstanding these pretended *Protestants* called *Presbyterians*, in order to Support their sinful Schism of *Factious Conventions*, by maintaining *Altar against Altar*, against the Good *Canons* of the *Holy General Councils*, did shamefully comply with the most designing *Papists*, against all Laws of God and man, to trample under foot both Law and Religion; Flattering the King's Majesty like their Fellows in

 England

England, with their Hyperbolick thanks for His Suppressing the good Laws of the Kingdom, and promising to stand by Him with encouragements *past room for fear in His Royal Breast*. And yet loe, how much it is since come to pass, that through the Treachery of these Promises His Flattered and Deluded Majesty hath been utterly overwhelmed with endless Fears, and desperate Hopes.

On *June* the 25*th*. was presented the *Humble Address of several Dissenting Ministers*, that is, *Presbyterians* of the West part of *Somerset-shire*, proclaiming His Majesties *transcendent Goodness*, and wishing him the *Choicest of all Blessings in Heaven and Earth*; (that is, never to be interrupted in His Reign by His Highness the *Prince of Orange*, or any other Mortal breathing) but *that His Reign may be long and Prosperous*, and to be *had in remembrance to all Generations*, &c.

On *July* the 1*st*. was presented the *Humble and Thankful Address of the most Loyal Subjects*, (that is, the *Presbyterians*) of *Kings-bridge* in *Devonshire*, Thanking and Promising like their Fellows.

And on *July* the 9*th*. was presented another of the same from the *Loyal Subjects*, (*Nonconforming Presbyterians*) in and about *York*. And another of the same from those of *Malden*, *Cogshal*, *Chelmsford*, *Braintree*, *Witham*, and *Halsted* in *Essex*. This was stuffed with very much of affected Language: Acknowledging *Miraculous Providences preserving His Majesty by Sea and Land, as it were on purpose to suppress and stifle the good Laws of this Kingdom*: Which act agreeing with these Mens Lusts, though against the Wisdom and Sense of the whole Kingdom met in Parliament, these do stile to *do great Services designed of the Almighty to be done by Him*. And this they stile *the most Melodious Harp to Charm all evil Spirits, that many other Princes had no skill to use*, &c. Which Passages whether they savor more of affected Nonsense, or of a sort of Blasphemous Flattery, by calling *Good*, *Evil*, or *Evil*, *Good*, I leave to the Readers Censure.

On *July* the 12*th*. was presented [*The Humble Address of the Loyal Subjects* (*or Presbyterians*) of *Wellingborough*, *Kettering*, *Rothwell*, *Wellford* and *Creaton* in *Northampton-shire*.] *Promising*

mising, *Admiring*, *Flattering*, &c. as the rest: But especially magnifying *His Majesties Royal word*, though he was a *Papist*, and promising to men *by Papists*, *reputed Hereticks*, as the Laws of the *Medes* and *Persians*, unalterable.

On *July* the 17*th*. were presented three *Presbyterian* Addresses, whereof one from *South Molton*, and another from *Ashburton* in *Devonshire*, and a third from the Shire Town of *Northampton*, Promising after the old rate, excepting that that from *Northampton* kept more within compass of Moderation than any which had gone before.

On *July* the 23*d*. came in the *Humble Address of the Loyal Subjects*, (otherwise *Presbyterians*) *of the Province of* Munster *in* Ireland, Transmitted by the Earl of *Tyrconnel*. And another from the County of *Essex*. Both full of Flatteries as before.

On *July the* 26*th*. was presented from the *Noncon* Ministers of *Lanca-shire*, the like Flattering Address to His Majesty. And on the 30*th*. of the same, came in another of the *Noncons* of the Wapentake of *Loynsdale* in the same County, also stuffi with the like Flatteries. And on *August* the 2*d*. came in the like from the *Presbyterians* of *Colchester*; Promising to *answer His Majesties transcendent Grace toward them, with as constant Obedience towards Him*: Wishing and Praying for *all the Divine Beatitudes of God*, to be poured on His Majesty and Royal Family.

On *August* the 9*th*. was presented the [*Humble Address of all the* Presbyterian *Ministers in* Scotland.] Promising to become *Loyal Subjects*, yea though against all their Practices and Principles to the contrary, the King being at the same time a known Papist.

On *August* the 13*th*. came in the *Address of the* Protestant *Dissenters of* Plymouth: Acknowledging and Promising much after the rate of those of *Essex* Mart Towns. And another at the same time from *Sheffeild* in *York-shire*; not without its Flatteries. Another *Aug*. 18*th*. of the same Stamp from *Cockermouth* in *Cumberland*. And another at the same time from *Leathward* in the same County. But that of the Dissenting Merchants and Trades-men in and about *London*, exceeded at the same time, exceeded for Flattery and

 Blasphemy

Blasphemy; comparing King *James* a known *Popish* Prince, to *Moses*, and our *Pœnal Laws*, to the Yoak, Slavery and Bondage of *Ægypt*; and worse than that. And that of the *Dutiful and Obedient Subjects of Chichester*; comparing the *King*'s *Act of Indulgence* with the greatest acts of Wisdom, and extolling it unto the Skies. And that of the Freemen of *Bath*, *August* the 22*d*. Acknowledging the Kings undoubted Prerogative by His *Gracious Declaration* to stifle the force of Law, which they call *consistent with true Piety*; were notoriously Flattering.

On *August* the 25*th*. was presented the conceited *Humble Address* of the *Dissenting Protestants* of *Romsey*, *Ringwood*, *Fordingbridge* and *Christ-Church* in *Hant-shire*, fond and full of Flattery.

On *August* the 29*th*. was brought forth the Address of *Worcester Presbyterian Ministers*, and of the *Master-Builders* and other Artificers about *London*. And of the *Protestant Dissenters* about *Shrewsbury*. And of the *Peaceable Dissenters* of *Nampt-wich*, *Wem*, and *Whit-church* in *Shrop-shire*. And of the *Protestant Dissenters* of *Oswestree* in the same County. All bespeaking the Common Language of their Fellows.

September the 1*st*. came forth the Addresses of the *Dissenters* of *Chester*. Of the Loving (Subjects, called *Presbyterians*) of *Macclesfeild*. And *September* the 8*th*. of the Loyal Subjects the *Stroudwater Clothiers* in *Gloucester-shire*. And of the Free-men of the Borough of *Banbury*, and of the Inhabitants of *Dorchester*. And *September* the 12*th*. of the *Protestant Dissenters* of *Oxford-shire*. And on *September* the 15*th*. of the *Presbyterian Ministers* of *Derby* and *Nottingham*-Shires: All full of Flattery, and promising dutiful Obedience.

On *September* the 22*d*. came out the Address of the *Presbyterian Ministers* of *Edenburg* and *Canongate*, starting this New Doctrine, that *there is no inconsistency betwixt true Loyalty and Presbyterian Principles*, &c. And yet time hath since shewn the quite contrary from the same Ministers. On *September* the 29*th*. the thankful Address of the *Protestant Dissenters* of *Salisbury*, the *Devizes*, *Cane*, *Chippenham*, *Westbury*, *Warmister*, *Throw-bridge* and *Bradford* in *Wiltshire*. All speaking after the same Canting way of flattery. The

The Humble Addreſs of the Electors of *Ladgeſhal* in *Wiltſhire*, at the ſame time promiſed *always to chooſe ſuch Members as ſhould be Faithful and Serviceable to the Crown*; that is, unto the *Popiſh Intereſt*, the King being a known Papiſt. At the ſame time alſo the Addreſſes of the Loyal Subjects of *Andover*, *Whit-church* and *Clotford*, beſpeak the old Language of Flattery. And that of the Subjects of *Cirencester* in *Glouceſter-ſhire*, coming forth at the ſame time, promiſing to *chooſe ſuch Members as ſhall comply with His Majeſty in putting down* Pœnal Laws, and by conſequence promote *Popery*. Alſo at the ſame time the Addreſs of the *Noncons* of *Reading*, *Abbington* and *Newbury*. And another of the *Presbyterians* of *Nottingham*. Alſo *October* the 6*th*. the Addreſs of the Loyal Subjects the *Combers*, *Weavers*, *and other Labourers* of *Taunton* in *Somerſet-ſhire*. Alſo *October* the 17*th*. of the *Presbyterian Miniſters* and their Congregation in *Eaſt Somerſet-ſhire*, *Bath*, *Shipton*, *Froom Bruton*, *Wincaunton*, *Milburn*, *Frary*, *Inſcomb*. And another from the *truly Loyal Subjects of Honiton* in *Devon-ſhire*. Alſo another from the *Loyal Subjects of* Pembrook, *Carmarthen*, *Cardigan*, and the Town of *Swanzey* in *Glamorgan-ſhire*, *Presbyterian* Miniſters, *Independents* and *Anabaptiſts*, *with their Congregations*. Alſo another of the Dutiful Subjects, *the Noncons of Kingſton upon Thames*. Alſo another from the *Dutiful Diſſenting Subjects of Cambridge*. Alſo another from the *Presbyterian Subjects of Hull*, and of two numerous Congregations there. Alſo another from *Weobly* in *Hereford ſhire*. Alſo another from the the Loyal and Faithful Subjects of *Portsmouth*. All promiſing Mountains of Obedience, and extolling His Indulgence; whereof thoſe of *Hull* and *Weobly* do much exceed. On *October* the 24*th*. followed the Addreſſes of the *Presbyterians of King's Lynne*, and of the *Noncon Miniſters* of *Dorſetſhire*. And on *November* the 3*d*. the Impatient, but moſt Loyal Subjects, the Free holders and others of *Chard* in *Somerſet-ſhire*. On *November the* 14*th*. the *Presbyterians* of *Maidſtone*. On *November* the 21*ſt*. the *Diſſenting Subjects* of *Lewes* in *Suſſex*; and the *Proteſtant Diſſenting* Subjects of *Canterbury* in *Kent*. And of the Obedient *Diſſenters* of *Tenterden*

den, Cranbrok, and *Staplehurst* in *Kent*. On *December the 1st.* the *Ministers of the Gospel in New-England*, and the *Loyal Inhabitants of Hertford*, did bring forth their several Addresses of Thanks, and promises of Obedience, and all possible good Wishes: Whereof those of *Hertford* promised to choose Members for Parliament as should be acceptable to His Majesty, and supporters of His Prerogative.

On *December* the 15*th.* several Ministers *Dissenters* of *Leicester-shire*, were the last which presented their Flattering Address unto His Majesty King *James* the Second.

Now these *Presbyterians* are a new Sect of *Schismaticks*, Introduced by Mr. *John Calvin* at *Geneva*; from whence they have spread their Doctrines into *Germany* and *France*, and into *Scotland*, and also into *England*: And are so called from the Parity of their Clergy, being all *Presbyters*, without any *Bishops* or *Superintendants* among them. And are a People generally affecting Government by a *Commonwealth*, and hating Monarchy in the *State* as well as in the *Church*. And as appears by their Writings and Practices, they hold with *Papists* and *Jesuits*, that *Kings may be Excommunicated and Deposed*; and in case of a Corrupt Prince, they hold Rebellion to be no Crime. [*Buchanan de jure Regni*, and the *practices of the late Wars of the Parliament*, 1641. against their King, *Charles* the First.]

The first who attempted to introduce this *Presbyterian Schism*, was *Aerius*, who was therefore Branded by the Church for a *Schismatick*: But being nipp'd in the Bud, in those days he had no Disciples. Howbeit this *Presbyterianism* is a Rent from the Church, opposing all the Six first *General Councils*, which do *forbid any* Presbyter *in contempt of his Bishop, to gather any separate Congregation of his own*, [Can. *Apost.* xxxii.] *Nicæni Concil.* Can. 16. *Arelatens Concil.* Can. 19. *Gangren. Concil.* Can. 6. *Antiochen. Concil.* Can. 5. *Carthaginens. Concil.* ii. Can. 11.] And *forbid any Bishop to be Ordained without three Bishops*, and any *Presbyter or Deacon to be Ordained without one Bishop present*, [*Nicæni Concil.* ii. Can 4. Can. 6. Can. *Apost.* 1, 2, 7.] *Ant. Concil.* Can. 9. The Canons of these *General Councils* of the Holy Primitive times, are the

Bonds

Bonds of the Church, which whosoever breaks, is a *Schismatick*. And there can be no pretence of Conscience to justifie *Schism*: but the Magistrate ought to punish it. And though *Liberty of Conscience* ought to be allowed, yet no Liberty of *Schism*. And though in case the Magistrate shall dispense with the punishment of *Schism*, and we know not under God, who shall call him to account for such Neglect: Yet is it a sin which God will certainly Punish; and therefore woe be unto those Flatterers who in such Cases, *do call Evil Good, and Good, Evil!*

Next after that of the *Presbyterian Ministers*, was Published on the same day *April* the 30*th*. 1687. [*The Humble and Thankful Address of the King's Subjects*, commonly called *Quakers, in and about the City of* London.] And these also glory in it, that they were of Cabinet Council with the King, acknowledging that *They were privy to the design of the Declaration for Liberty, long before it came forth*; and with great joy declare *Their Thanks, that they have such a King of such a* Principle, promising Him *always to approve themselves His faithful and loving Subjects.*

And on *May* the 25*th*. came forth [*The Humble and grateful Acknowledgment of the peaceable Subjects called Quakers in this Kingdom, from their usual Yearly Meeting in* London, *the* 19*th. day of the* Third Month, *Vulgarly called* May, 1687. Bespeaking in all things as the former, in the name of the *Quakers* all over *England.*

On *June the* 18*th*. came forth [*The grateful Acknowledgement of the* People *called* Quakers *of* Scotland] Proclaiming *God's wonderful* Providence, *who made the King's retiring into their Country give an happy turn to His Affairs, to the Defeating the Designs of His Enemies*; acknowledging *His great Kindnesses to them, for favouring them in* 1679. And so proceeding in *Hyperbolical Thankfulness*, they conclude with promises of Obedience. On *August* the 18*th*. much after the same rate was brought in from the *Quakers* of the West of *Scotland*. And on *August* the 26*th*. came the like from the *Quakers* of *Ireland*, Transmitted to the King by the Earl of *Tyrconnel*, the Lord Deputy there. On *September* the

29*th*.

29th. (the King being in His Progress) the [*Hearty welcome and humble Salutation of the peaceable Subjects, called Quakers, of* Wales *and the North West of* England.] Bespeaking in their Canting way their welcome of him into those Parts; their joy of Him, and promises of Obedience. And so also came in the [*Humble Congratulation of the peaceable Subjects of* Bristol, *called* Quakers;] bespeaking much as the rest.

These *Quakers* generally, an Ignorant sort of People, of uncertain Principles of Religion, and without any orderly Confession of Faith, have broached many *old Heresies*; and as is apparent, have many hidden *Papists* among them, and are thought to be much Popishly inclined; and many of them appear as it were Paganish, and seem as if inspired with Diabolical Delusions and Enthusiasms; and are a dangerous sort of *Hæreticks*, pretending to be *perfect in Righteousness*, full of the Light of the Spirit, do much debase if not deny the use of God's holy Ordinances, pretending to be above them: And therefore plainly appearing to be a People *void of all Conscience, damnable Hæreticks*: And yet these also under pretence of *Liberty of Conscience*, must have Liberty to sow their *Tares of Hæresies* all over the three Kingdoms of *England, Scotland* and *Ireland*, and boast themselves as the great Confidents of King *James* the *Second*. And among the rest of the **Pillars of Popery**, Voted for the *Old Members* in *London*, and were of the number of those Upbraiders of the New Members, [*That they would bring in King James again.*]

After that of the *Quakers*, on the same day, *April* the 30*th*. 1687. came forth the Humble Address of the Loyal Subjects of the *Congregational Perswasion*, (otherwise called *Independants*) in and about the City of *London*. Acknowledging His Majesties Declaration a *Transcendent and Unparallel'd favour, promising their constant Endeavour* to answer His Majesties just Expectations from them, (that is, to choose *Members of Parliament* for His Majesties Interest) Approving themselves in Inclination as well as Duty, His Majesties most Loyal Subjects.

These

These were the chief and prime actors in the Murther of King *Charles* the First, as the Principal designers in the whole Tragedy: And yet now to see to, are as Zealous to make amends for all their Regicide, by a most firm Affection and Diligence to maintain His Son in all His Popish Designs, as from their own Profession is most plainly signified.

On *May* the 14*th*. the [*Gratulatory Address of the People of the Congregational Persuasion of the City of* Norwich] was presented to His Majesty; Acknowledging Him *Placed on the Throne of this Realm by the most High God, as Natural, Legal, and Rightful King*, (it seems notwithstanding His being a Zealous *Papist*, and violently Transgressing against the known Laws of the Land;) yet *in the whole course of his Reign a Wise and Merciful King*. Also acknowledging that *they are for Monarchy, as the only Ancient, Legal and Rightful Government of this Nation.* (It is to be remembred, that these were the late *Oliverians*, who turned out the *Rump*, to set up the *Protector*.) That His Majesty hath taken care as a *Common Father, for the good of all his People*: Wherefore they shall adhere unto him as their King, with all Loyalty, Fidelity and hearty Service to their power.

On *May* the 17*th*. was Published the Address of the *Independents*, and *Anabaptists* together: of which already said in the *Anabaptist* Address for *Gloucester*.

Now these *Independents* either spake truth from their Hearts, or Dissembled: If the last, Then who shall believe them hereafter? If the first, Then they are still in their Hearts for the bringing in of King *James* again. And if so, why then upbraided they the *New Members* of *London*, lately Nominated, that they would bring him in? But will they say they are Changed, yet must they go for Impostors and false Villains; for King *James* kept fair with them to the last, however he Oppreſt the Churchmen. But what can we expect from the *Sons of Murtherers*? They smell of the Bloud of the *Father*; they are false to the *Son*, and cannot be true to the *Grand-child*.

 And

And it's to be fear'd in the end will be found false to their own *Souls*.

On *May* the 28*th*. came forth the Joynt Address of the *Independents* and *Anabaptists* of *Bristol*: which has been mentioned before in the Addresses of *Anabaptists*. And on *June* the 11*th*. appeared another Address of the *Loyal Subjects of the Congregational Persuasion* dwelling in *Ipswich*, *Bury* St. *Edmunds*, &c. in *Suffolk*; Acknowledging King *James* to be their *Covering Cherub*; *under whose refreshing Shadow they promise themselves Rest*: *Promising truly to subserve therefore the Interest of His Majesties Power and Greatness*. Which in plain terms was as much as to say, [*The Advance of the Popish Religion*.] At the same time also was Published, the Humble Address of the *Most Dutiful and Loyal Subjects of the Congregational Persuasion of* Great Yarmouth *in* Norfolk. Acknowledging, Praising, promising, and Praying, as their Fellows before them. On *July* the 4*th*. became Publick the *Humble Address of the Loyal Subjects of the Congregational Persuasion of* Bidford *in* Devonshire. And another *August* the 2*d*. of the same, of the *Norfolkshiremen*. And another *September* the 1*st*. of the *Presbyterian and Congregational Nonconformists of* Macclesfeild *in Cheshire*. And another *September* the 29*th*. of the *Congregational Persuasion* of the *Counties of North Wales* and *Shrewsbury*. And *October the* 17*th*. another of the same, together with the *Presbyterians* and *Anabaptists* of *Pembroke*, *Caermarthen*, *Cardigan* and *Swansey*, in *Glamorganshire*. And *November* the 14*th*. *Another* of *the same* from *Hitching* and *Hertford* in *Hertford-shire*. All bespeaking much to the same purpose, in extolling the Vertue and Wisdom of King *James*, and promising Him their utmost Service in furtherance of His Designs. Only this last more expressly promises, *to do their utmost that such Persons may be chosen to sit in Parliament as will concur with His Majesty that Liberty may be setled by an unalterable Law*; *and that His Majesty may be the greatest Monarch on Earth*.

Such was the Sense of these *Independent Addresses*. Now these *Independents* are a sort of *Schismaticks*, adhering partly

partly with the *Presbyterians*, and partly with the *Anabaptists*, and in a middle way between both, are a sort of *Hereticks* who denying the power of *Bishops* in *Ordination* and *Constitution of Churches*, against all Orders of *Christ* and his *Apostles*, set up Churches in the name of *Themselves*, dependent upon no other Authority except the *Elections of the People*: And being *Renders of Christ's* Seamless Coat, ought to have been Suppressed; However having nothing of any *case of Conscience* to plead for *Their Schisms*, ought rather (as men weed out Tares from among their Wheat) to have been rooted up out of God's Church; or at least ought not to have been Cherished, as when the *Tares* are suffered to overtop and shoulder out the good [illegible] However, *Liberty of Conscience* ought not to have been made a Cloak for *Liberty of Schism*.

Such were the four first **Pillars** of **Popery**. Which four having begun the Work, anon after followed certain *popishly inclined Members of the Church of England*, who minding the love of the World more than their Religion they professed, Flattered the King's Majesty with their *Addresses* also. The first beginners were the *Unanimous Address of the Bishop, Dean, and Chapter of the Cathedral Church of* Durham, *and the rest of the Clergy of that Diocess*, on *May* the 17*th*. 1687. Acknowledging His *Majesties favour in promising to Protect His Arch bishops, Bishops*, and *Clergy*, &c.

Now His Majesty by His Declaration of *Toleration*, had broken down the Hedge whereby the Rights of the Church were to be preserved, and had let in the Wild-Beasts, the *Swine* to devour the *Grapes*, and the *Kine* to *break down the Boughs*, and the Wild-Boar to *root up the Trees of God's Vineyard*; only the *Arch-Bishops*, &c. were Protected to stand by and look on without Molestation, but were to have no power to fray one Cow, or to hunt out one Hog, do they never so much Mischief. Now the truth is, the *Declaration of Indulgence*, was a thing *Inconsistent with it self*: That His Majesty should at once protect and maintain all manner of *Heretick*s and

 Schismaticks,

Schismaticks, which destroy the Church; and yet do as much for the Pastors of the Flock, who are to defend the Church from such destroying Wolves as are the *Hæreticks*, &c. That he should at once maintain the *Canons of Holy Councils*, which are the true Rights of the Church, and yet at the same time maintain all those who break those *Canons* to pieces! And yet loe how these tame Cattel come in with their Address to Thank His Majesty, that in preserving the *Thieves* and *Robbers*, He promises notwithstanding, that he will not destroy the Housholder. This was an odd sort of Flattery; like the Man who meeting his Physician, *prayed him not to be angry that he was not yet Sick.* But to guess at these mens meaning the *Bishop*, *Dean*, *Chapter*, and *Clergy*, among the *Quakers*, *Anabaptists*, *Presbyterians*, and *Independents*, Addressing for the Declaration: It must follow that either the Men designing in conclusion to turn *Papists*, were found also among the Addressers, in hopes upon the fall of the Church, to share in her Spoils: Or else at best they were a sort of timerous Rats, who thinking the House to be falling down, did run between the Legs of the Destroyers for Refuge.

After these, came in the Addresses of the *Mayor*, *Aldermen*, *Common Council* and *Free-men of the City of Durham*; bespeaking the very Language of their Right Reverend Bishop, *May* 28. And at the same time was published the Humble Address of the *Lord Bishop*, *the Dean and Prebendaries of the Cathedral Church of Chester*, and the rest of the *Clergy of the Arch deanries of Chester and Richmond*, &c. Then followed the Address, of the *Mayor*, *Aldermen*, &c. of *Richmond* and *Chester*, the Subjects of the *Right Reverend Father* of those Places. *June* 11*th.* next follows the *Address of the Bishop*, *Dean*, *Arch Deacon* and *Clergy of the Diocess of Lincoln.* (Now to guess at the length of *Hercules* by his Foot, we know that ten for one of that Diœcess opposed the Address; and yet it is called the Address of the *Arch deacons and Clergy*; and so it was of some of them: And thus it's probable it was also

in

in the Diocess of *Durham* and *Chester*. This *July* the 1st. And on the 5th. was publick that of the *Dean and Chapter of Ripon in York-shire*. Then followed that of the *Bishop and Clergy of the Diocess* of *Coventry* and *Litchfield*, *July* 9th. And lastly, though long first, came out the *Address of the Bishop and Clergy of the Diocess of St.* Davids: (that is, of the new made Bishop, for it seems the Dying Bishop was not for it) Now all these Church-men wrote after one Copy, which was from *Durham*. There was also an Address of certain pretended Church-men of the City of *London*; but it was only a name of what was not, by some certain pretenders. And indeed all the five *Episcopal Addresses*, though true *Bishops*, yet were but pretended Church-men, while they became perfect **Pillars of Popery.**

Lastly, after all the rest had begun, the sixth and last, and main **Pillar of Popery** presented it self, *The Humble Address of His Majesties Roman Catholick Subjects*, which appeared *May* the 18th. Now, whatever the rest were, these were certainly in earnest in all their acknowledgments, applauses, promises and good wishes. But what is most remarkable in their Address is, that they say, [*That they can do no less than thank God and His Majesty, for such an happy Expedient as His Declaration for Liberty of Conscience, for the ease and comfort of all His loving Subjects.*] Now, it is against the profest Principles of the *Roman-Catholick Religion* to allow *Liberty of Conscience* in matters of *Hæresie and Schism*, as they do esteem all *Presbyterians* and *Anabaptists*, *Quakers* and *Independents*, to be such. And in truth it is no wonder, that they who count it a Principle of their Religion to *Equivocate*, or in plain terms to *Lie for advantage*, can admit it into their practice to comply with the *worst of Heretick*s in order to carry on their Design, in breaking down the good Laws which are the fence of the *Church of England*. And this they may as aptly consent to do, as practically to dissemble themselves to be *Quakers* among the *Quakers*, and *Anabaptists* among the *Anabaptists*, in order to increase *Schism*

and

and *Heresie* in a strange Church, that they may with the more safety establish that grieuous *Schisme* of their own, *Popery*. And thus we find the *Roman Catholicks*, the *Anabaptists*, the *Presbyterians*, *Quakers*, *Independents*, and *Popishly inclined Church-men*, all link'd together in as fast a Bond of Friendship, as faith and truth by Vows and Promises can tye them together, in furthering the *Declaration* and *Design* of Establishing *Liberty of Conscience* upon the Basis of *Heresie* and *Schism*, and finally to introduce *Popery*. Now after this Foundation laid, wherever any of these Six sorts of **Papish Pillar-men** got in to be a *Mayor of a Corporation*, thence immediately followed an Address from *that Corporation*, to the same effect as each Sect had afore Addressed. But hitherto His Majesty had transgressed no Laws, excepting that he had admitted *Popish Officers* into the Army, and into other Places of Trust, for which He pleaded *Necessity*. However the *Parliament* then in force, not approving thereof, was Dissolved after two Adjournments, and ten Prorogations ineffectual, was finally Dissolved *July 2d.* 1687. Notwithstanding Necessity had no Law; that putting in of *Popish Officers* in all Places of Trust was to be born with. On *February* 12*th.* 1686, the Earl of *Clarendon* being Removed, the Earl of *Tyrconnel* was settled Lord Lieutenant of *Ireland*. And on *March* 11*th.* *Henry Lord Arundel of Wardour* a Papist, was made *Lord Privy Seal*. About the same time, or before, the *Earl of Rochester*, Uncle to the King's two Daughters, for standing firm to the *Protestant Religion* according to the *Church of England*, was removed out of Place from being *Lord Treasurer*, and the Place put into Commissioners hands Popishly inclined: And the Earl of *Sunderland* a *Papist*, was made Lord President of the Council. On *February* 8*th.* the Lord *Castlemain*, His Majesties *Ambassador* to the *Pope*, had Audience. But after the *Addresses* once began to come in thick, then the King ventured to receive a *Publick Ambassador from the Pope, with all the Honours and Ceremonies usually observed on the like Occasion*: This was done at *Windsor*, on *July* 5*th.*

5th. 1687. And on *November* 11th. Father *Petre* the King's Confessor and Clerk of the Closet, was Sworn of His Majesties Privy-Council, and took his Place at the Board. And on *November* 17th. was published a Book called, *An Agreement between the Church of England and Church of Rome, Evinced from the Concertation of some of her Sons, with their Brethren the Dissenters.* Such was the Fruit of the *Addresses* made by the **Six Pillars** of Popery. On *December* 11th. His Majesty being encouraged by the abundance of *Addresses*, began to view the List of His *Justices of the Peace* in all the Counties, and of the *Deputy Lieutenants*, and to turn out of Place all such as would not be for His Declaration of *Liberty of Conscience*, and for taking off the *Penal Laws and Test*. Whence great numbers in all Counties were turned out, and *Phanaticks*, *Papists*, and *popishly inclined Persons*, came into Place. And about the same time, or soon after, all Corporations were Regulated by absolute Power, and all Men adhering to the Law were turned out, and *Phanaticks*, *Papists*, and *popishly inclined Persons* were put in place. And hence it came to pass that all the Corporations in *London* became Regulated, and filled with *Heretricks* and *Schismaticks*; whence followed infinite *Addresses* from all these New *Corporations*, and from all the New Model'd Companies. After this it was that the *Ecclesiastical Commissioners* had been put in power, and had begun to execute great power of Oppression over many of His Majesties Conscientious Subjects. The Right Reverend Father in God, the Lord *Bishop of London*, beloved of most Men for his Fatherly care of the Church, against all Law and Reason had been Suspended. And on *December* 10th. The *President and Fellows of Magdalen College in Oxford*, against *all Law and Conscience* were *decreed* and *pronounced* uncapable of being admitted into any *Ecclesiastical Dignity*. These by force appointed by the *Commissioners*, contrary to all Rules of Law, had been turned out of their Freeholds on the 30th. of *November* before. On *January* the 23d. was published [*The King's right of Indulgence in Spi-*

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ritual Matters, with the Equity thereof Asserted. By a Person of Honour.] About this time Commissioners were appointed, and made Enquiry after all Monies received for Fines, in the case of Seditious Meetings called *Conventicles*. *March* the 1st. was published a Book called, [*The Legality of the Court held by His Majesties Commissioners Defended*: And also *A Defence of the Doctrine and holy Rites of the Roman Catholick Church*. Against Dr. *Burnet's Mystery of Iniquity Unveiled*.] Unto such an height of Popery was the Kingdom ascended, and all by means of the **Sir Pillars** of Addressers; for alas, the Popish Interest of it self was pitifully inconsiderable: But by the union and conjunction of these **Sir Pillars**, it began to look formidably. And the King presuming upon the strength of the **Pillars**, was meerly drawn in and encouraged, beyond all His hope at His Coronation, when he first promised, and then Swore, to defend and maintain the *Laws* of the Land. Whence it may be safely maintained, that wherein soever His Majesty hath acted against Law, as is now generally alledged, contrary to his Oaths and Promises, although the Breach was really His own proper act, yet the greatest blame thereof, lyes at their Doors, who by pleading Conscience to do the greatest Wickedness, drew him in to comply with them; and by promising to stand by and assist him to the last Breath, encouraged him to do what otherwise in all likelyhood He never had intended. For when it was declared by His Majesty on *April* the 27th. 1688, what was *His Majesties further will and pleasure* concerning His *Declaration of Indulgence*, He said expressly, [*We are encouraged by multitudes of Addresses, and by many other Assurances we receive from Our Subjects of all Perswasions, as Testimonies of their Satisfaction and Duty, to see it preserved without Distinction.*] And in the same Declaration he further saith, [*In pursuance of this we have been forced to make many Changes both of Civil and Military Officers throughout our Dominions*, &c.] Whence it fully appears, that what by means of the *Addresses* and by means of *private Assurances* from the Parties Addressing

ing before the Addresses came forth, His Majesty was unhappily drawn in to do all those things which are counted ill, ever since his Reign. For as may be well observed, many Addresses do boast of a *Confederacy* with His *Majesty*, as to the substance matter of their Addresses, from before the time of His Majesties coming to the Crown.

Hence followed the Orders issued forth, directed unto the *Arch bishops*, *Bishops*, and the *Clergy*, to read the King's Declaration in all their Provinces, *Diœcesses* and *Churches* therein. Which thing they humbly conceiving to be a matter against the known Laws of the Land, and not fit to be done, so many of them as were then in *London*, did *humbly Petition His Majesty* to be excused from such reading, and shewed their Reasons in their *Petition*. But this *Petition* being judged *Scandalous*, the Arch-bishop, and Bishops of St. *Asaph*, *Ely*, *Chichester*, *Bath* and *Wells*, *Peterborough*, and *Bristol*, were Summoned before the *Lords of the Council*, and after Appearance, were committed to the *Tower*, *June 8th.* but Bailed out, came to their Tryal, and were Acquitted unto the great joy of the People, though to the great Grief of all *Addressers*. During these times were strict enquiries made after all Ministers who refused to read the King's Declaration in their Churches, by the Lords Commissioners for Ecclesiastical Affairs; but the Chancellors in most parts delaying the Returns, farther time was given. But e'er the day appointed came uo, a new face of Affairs happen'd. About these times also came in new *Addresses* thick and three-fold, congratulating for the Birth of the *Prince of Wales*. But in these *Addresses* the several **Pillars of Popery** appeared not distinctly as before: But in all *Corporations*, *Grand Juries*, and meetings of *Justices*, which at that time were so far Purged, as most of them were either *Papists*, or *Popishly inclined*; or *Anabaptists*, *Presbyterians*, *Quakers*, or *Independents*. All which promoting the Design. Addresses innumerable ceased not, until the King himself Addressed beyond Sea. But at length news arrived of His *Highness the Prince of Orange* preparing as

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if he would Invade *England*; whence King *James* being immediately smitten with a sudden astonishment, sent for His **Pillars** about him; the *Presbyterian Ministers*, the *Independents*, the *Anabaptists*, the *Quakers*, the *Roman-Catholicks*, and the *Popishly inclined*; who all protested, that they believed the *Prince of Wales* to be undoubtedly his Son: And one Dr. *Bates* being Spokesman for the *Presbyterians*, spake with great confidence how much they were bound to believe His word; and so said they all, and promised to assist him to the utmost. Also many or most of those Ministers, *Presbyterian* or *Independent*, who had fled into *Holland* for shelter, because of the Duke of *Monmouth*'s or the Earl of *Argyle*'s Insurrections, wherein they had been concerned, had returned home, and laid themselves at the King's Foot, and were admitted to kiss his Hand, and were esteemed White Boys: Some also of the Gentlemen returned and became great Sticklers of King *James*, but the preparations from *Holland* damp'd all. For King *James* Drooping in Spirit, all His **Pillars** could not keep up His Heart. For on the last of *September* the Bishop of *London* was restored to his Diœcess. On *October* the 2*d*. came forth the general Pardon, and the Charter was restored to the City. On the 5*th*. the *Ecclesiastical Commission was Dissolved*. And on the 12*th*. the Bishop of *Winchester* had a Commission to restore the Rights of *Magdalen Colledge Oxford*, Whence followed the restitution and Fellows. On the 17*th*. all Rights were restored to the Corporations. Hence all the **Pillars of Popery** beginning to reel and totter, on *November* the 5*th* His Highness the *Prince of Orange* Landed. But after some face of Resistance for some time appearing at *Salisbury*, on *November* the 26*th*. His Majesty returned to *London*, from *Salisbury*. The 11*th*. of *December* he privately withdrew from *White-hall*. On the 12*th*. the Lord Chancellor was Taken and carried to the *Tower*. On *December* the 16*th*. King *James* returned to *White-hall*, and on the next Morning went quite off. And